

THE BAPTIST RECORD

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NOTES AND COMMENTS

"If any man will come after me, let him deny himself and take up his cross and follow me."

See Bro. J. F. Bynum's appeal for his work at Escatawpa, and send him a dollar to help build the Lord a house.

Those are wiser far who esteem it the greatest thing to be in the kingdom, than those who aspire to be greatest in that kingdom.

Beloved, you will do well to take time in the rush of the times to remember, that religious methods in business are of even greater importance than business methods in religion.

We observe that our friend and brother, J. H. Grundy, is a candidate in Scott county for the office of county treasurer, and in our opinion the people could not do themselves greater credit than to elect him.

Bro. J. G. Lea, of Leaton, has our sincere thanks for a good list of subscribers, with the cash, and also for kind and encouraging words. With enough of such helpers the hard times would soon be a dream of the past.

If you people will only remember next spring to plant for a full crop of good stuffs for both man and beast, they will, without doubt, hit it right. Then, a little cotton as a sort of surplus crop will keep matters about even.

Bro. E. E. Thornton is to have Bro. J. H. Boyet, of Kentucky, to aid him in a special meeting with his people at Lexington, about the first of May. May the Lord's presence and power be among His people and give them a great victory.

We suppose men are said to "run in debt" because it is such an easy thing to do when one's credit is good. But perhaps there is not a point in a man's whole life that needs watching more closely. "Owe no man anything but to love one another." And what I say unto you, I say unto all, watch.

Bro. W. A. Jarrell, who has been doing such a fine evangelistic work among the saints in Texas, might be induced by some of our strong churches to visit Mississippi and hold a few meetings. They may be sure they would find in him a strong and effective gospel preacher with none but gospel methods. His address is Dallas, Texas.

Our prayer during these hard times and cold weather has been that the Lord would put it in the hearts of those in this city who have of this world's goods to provide for the many sufferers who have not, and we rejoice to know that our people have done so in a generous way. The Lord be praised.

A note from Sister "Abbie," the good wife of Bro. Sam Sibbey, of McComb City, brings the pleasing intelligence that "Bro. Sibbey, whose sickness we mentioned last week, is better, and high hopes are entertained that he will soon be well again. We thank the Lord for this good news, and pray that He will continue His favors to the fullest restoration of the good man's health.

The prospect for more electric lights and, in fact, for an electric system of street railways for our city seems favorable. It will be a good outlet for some of the money that has been hoarded so long for the want of safe securities, as well as a great convenience and profit to our people. Let it come; yes, by all means, let it come.

The candidates for public office in Scott county believe in the use of printer's ink and seem to have the courage of their convictions. Not less than twenty-five of them have their announcements in the Scott County Register. We happen to know several of them, and congratulate the people on having such a fine lot of good citizens to choose their officers from.

DR. J. W. BOZEMAN

Already the sad intelligence of the death of this good man has gone out to our people and all of Meridian and of Mississippi and of our Zion mourn.

Such an assemblage of people at a funeral, as occurred here on Saturday, the 23rd, the most business like day of the week, has not been observed often, if at all, in the history of our city. The spacious auditorium (and Sunday School room) of the great First Baptist church house of worship, was packed to its utmost capacity, even to standing room, and yet many were compelled to remain without. No man, probably, was ever more popular in

no minister has ever been more

At the request of the family and the deacons of the church, the senior editor of this paper conducted the funeral, which was participated in by Rev. H. T. Sproule, of Jackson Baptist church, Rev. Mr. Jones, of the Presbyterian church, and Rev. Mr. Woodward, of the Methodist church, of our city, who each gave a pointed and touching address, and Rev. W. J. David, who read the scriptures, and Pres. L. M. Stone and Rev. J. R. Parish, both of our city, each of whom offered prayer.

The deacons of the church constituted the pall-bearers. A number of relatives and friends from a distance were with the family as chief mourners, and a large proportion of Meridian's population, and the hearts of all the remainder, followed the sad cortege to the cemetery, on Rose Hill, where the mortal remains of our beloved friend and brother were laid to rest, to await the call of the "Arch-angel's trumpet.

Brother Bozeman's trouble was that of Bright's disease, from which he had been suffering for near two years and which had baffled the skill of all of our best physicians, and resisted the curative elements of all of our best mineral waters. He kept up amazingly well and met, largely, the duties of his large and laborious pastorate, until only a few months before the end, and indeed, a degree, almost up to the last, for he had been out of his pulpit only two Sundays when the end came.

His disease developed rapidly as the end approached, and it was apparent to all on Wednesday night that it was near at hand, when Mrs. Kline, his married daughter in Kentucky, was notified by wire of his condition. It was a great gratification to him to have her reach his bedside, while he yet lived, which she did on Thursday morning, and along with all the other members of his family, received his parting blessing.

On Friday morning, at 6:25 o'clock, surrounded by his entire family, and a small number of intimate friends, the messenger came and bore his ransomed spirit away to the Savior's presence.

Our whole community, and many, very many, friends elsewhere sympathize with dear Sister Bozeman and the afflicted family, and pray for the divine consolations in their behalf.

A full sketch of the life and work of this good man will soon appear in these columns, and for the present we forbore to say more, except that we add the following from The Meridian Daily News, with reference to the service held next day—Sunday—from which we were providentially compelled to be absent.

THE MEMORIAL SERVICE.

As announced in The News, memorial services in honor of the late Dr. Bozeman were held at the First Baptist church Sunday morning at 11 o'clock. The church was crowded to its utmost capacity by those whose love for this good man who has just gone before, produced a desire to hear all that was to be said about him. Rev. Dr. H. T. Sproule, the able pastor of the Jackson Baptist church, occupied the pulpit and his discourse, which covered more than an hour, was listened to with rapt attention by the entire audience. The memorial services were continued at the evening hour when Dr. Sproule again took up the review of the life and character of the distinguished dead. The tributes paid by the speaker to Dr. Bozeman, both at the morning and evening services, were eloquent and grand and intensified, as his pure and exemplary life was held up to the eyes of the large audience, the feeling of love and veneration always entertained for him.

The paragraph concerning the death of Senator Brown, of Georgia, has been reprinted in The Record to meet a special need and request.

OUR FIELD GLASS.

We wish to record our conviction of the worth and competency of our friend and brother, Hon. Walter Trotter, of Winona, as a candidate for the position of Attorney General. He is a native of Mississippi, and thoroughly identified with the interests of the State. Whatever he is or has accomplished has been in Mississippi upon it. No one feels a deeper interest in the general welfare of the State than he. Best of all, he is a consistent Christian and an active religious worker and such men are now imperatively needed in office.

We have received from Rev. J. A. Hackett, the following valuable material for the Historical Society: Bond's edition of Minutes of Mississippi Association; Abstract of Minutes of Bible and Missionary Association of Mississippi, 1864; Army Tract Series No. 1; and Circular to the Churches in behalf of this Society, by J. B. Hamberlin. He thinks he may be able to present other valuable material, and promises files of The Christian Watchman for two or three years just after the war as the best historical account of that confused and disorganized period. This was the only paper in the State at that time and was a weekly.

Bro. Hamberlin's health is improving as he rests from school duties and preaches at Ruckstuhl, Miss., and Citronelle, Ala. Mrs. Hamberlin meanwhile still teaches in the Industrial Academy at Healing Springs. Pastor A. A. Lomax writes: "Ed. J. P. Hendrix, of Gibraltar, was with us last Sabbath at Batesville and gave us two excellent sermons, for which we all are grateful. Come again, beloved. Have had five accessions lately and expect others. We are in peace. Good collection for ministerial education. More soon."

The Field Glass man is deeply grieved to hear of the serious illness of Dr. Bozeman, of Meridian, and hopes this illness may be removed by the hand of the Lord. Will not the Lord's people in the State offer prayer that his servant may be restored to health?

The direct loss from the strikes in the last six years is estimated at over one hundred millions; the indirect losses from derangement of business, and the preventing of new firms starting up, or old works resuming, have been many times this sum. Here is one of the causes of "hard times." But the main cause of hard times is the waste of ten hundred millions of money annually for strong drink. This sum, if this iniquity were banished from our nation, would furnish \$15 annually to every man, woman and child in our nation, besides the drying up of the principal source of strikes, anarchy, pauperism and crime. Then our Southern people need feel exclusively upon the raising of cotton and do not sufficiently diversify their crops. If they could be induced to raise all supplies for home consumption and less cotton it might work a great improvement in the times. But above all things God's people should honor him with their money. "Bring ye all the tithes into the storehouse that there may be meat in mine house, and prove me now herewith, if I will not open the windows of heaven and pour you out a blessing that there shall not be room enough to receive it." "Will a man rob God? Yet ye have robbed me," saith the Lord. "But ye say, Wherein have we robbed thee? In tithes and offerings." Mal. 3:8. In this connection, beloved, don't neglect to lay plans in ample time for the observance of College Day on the fourth Sunday in March. Some of our first-class churches will, of course, send their pastors to the Southern Baptist Convention in May. This will be handsome treatment and a wise investment. Do not forget, however, to give the pastor timely notice of the fact so that he can plan for the trip. If he receives the information late he is placed at great disadvantage in securing a home, etc. The Memphis and Charleston railway, as mentioned elsewhere, is arranging the best accommodations and lowest rates for all who go from the northern part of the State. Rates will be announced later. We would be glad to receive a card from every one in the entire northern portion of the State who is going, and even as far south as Durant, as an excellent arrangement is to be made for their comfort. Meanwhile all the churches should make a strong pulpit in behalf of our Foreign Mission Board and send a contribution to Secretary Rowe for this object. This part of the work of Southern Baptists needs attention before the meeting of the convention. And the young preachers at Clinton! Don't forget them.

Some of them are sorely pressed. The board is doing its best for them. But all of its resources must come from the churches. Rev. Geo. Whitfield, Secretary, will gladly receive and apply funds for their aid. Remember them. Since writing the above we have heard of dear Bro. Bozeman's death. We are deeply grieved. A truer and nobler man never lived. May the family find grace to help in this time of need.

We have no hard except that of sympathy in the matter of the discussion between the Home Mission Society and the Religious Herald, but we are just a little interested in the charge made by Prof. Reddick at the hands of certain lawless persons near Marshall, Texas. Dr. Moore insists on attributing it altogether to "prejudice against negro education," when not only the whole history of negro education, as illustrated by and at Bishop Baptist College, at Marshall, Texas, but all of the circumstances of the case itself go to show that it was not so, but rather "prejudice" or dislike for the "social equality" of the races. Prof. Reddick would no doubt have gone back to Marshall whence he came unmolested if he had done nothing more than go out and preached to a congregation of colored people. But in disregard of social customs which are sometimes more ingrained into the minds and consciences of the people than the laws of the land he went in, if we are correctly informed, to the home of some one of the colored people and not only accepted their hospitality, but actually remained through the night and thus carried the utterly discredited idea of social equality to its highest point of development. We know it is claimed that the circumstances justified the action—that the weather was inclement and that it was for the protection of his health. But in a country like that around Marshall as well as most other cities in Texas or for that matter anywhere in the South, where white homes abound as they do there, it would be difficult to convince the people that it was not too largely the outgrowth of those ideas of ill disregard, not to say contempt for that probably too much cherished faustism, called social equality. We can scarcely believe that "prejudice" against negro education had anything at all to do with it, and we submit as our reason that we were quite familiar for several years with the workings of Bishop Baptist college. Indeed the enterprise is the outgrowth of suggestions made by us to Dr. Marsden and in letters to Dr. Moorehouse, pointing out the great propriety of planting one of the schools then in contemplation at or near Shreveport, La., where we were at the time pastor of the Baptist church. We sometimes visited Dr. Culver, the first president, and had him with us and in company with him, held several ministerial institutes for the benefit of the colored preachers of that region. We also visited the college, spoke to the faculty and students and preached to the large colored congregations that worshiped in the Baptist church at Marshall. In all of this we never encountered to any appreciable extent anything like "prejudice" against negro education. It was a cherished social view with us in those days to hold such institutes with such excellent men as Culver of Texas, and Hartfield, Tomkins and others of Louisiana; and also to visit and preach to the colored churches as often as convenient, which were our city easily within reach of us. Our conclusion is that there is no real or obstructive prejudice against colored education anywhere in Texas or the South but we would not say as much for what many of our people regard as the promiscuous social mingling of the races. There are two methods of dealing with people who come among us and openly disregard this distinct principle in Southern society. These are, 1. To withhold all social amenities and courtesies from them and let them alone with emphasis. 2. The other is the method practiced upon Prof. Reddick. Our intelligent and law-abiding people almost without exception practice the former, and the opposite element in our society we are sorry to say sometimes resort to the latter.

If persons who come among us from any quarter to teach or preach among the colored people would duly consider the situation and conform to our social customs, there would soon be no more talk about "prejudice" against negro education or disrespect or violence shown toward them from any class of our people and the work of elevating the colored race would go harmoniously on to a cheer success.

DEAR RECORD:—It is always a pleasure to talk about one's own work, however tiresome it may be for others to listen. I flatter myself that there are those who would like to know what we are doing, our desires and our hopes. The name of Mississippi College carries with it into many homes throughout this and other States, pleasant associations, and messages of peace and good will; it is others, perhaps, disappointments, hopes and possibilities unrealized. As it is with every other college, so with this. It is our work to reduce the disappointments to a minimum, and to direct and inspire the powers and great latent energy of the young Baptist manhood of Mississippi.

Part of me for referring more especially to that part of the college which I am most interested in, and most closely identified, is the work of our own experience, because we know most about it. The above cut represents in part the result of the improvement in the Scientific Department in the college for the past year. It is in fact the realization of what seemed one year ago only the faintest dream. Really, I felt that the death blow had been given to the enterprise when we asked for \$3,000 right in the midst of a financial panic; but the Board of Trustees have stood by the faculty in every step. Much more than \$3,000 have been expended on this laboratory, and as a result we have a work-shop which the denomination may not blush to own. Everything has been done to make it convenient and comfortable for the student. All the rooms are well lighted with gas, connected by electric bells, and the building with my study by telephone. The large bill of apparatus imported from Germany has arrived and in daily use. You may ask why all this fuss about laboratories? Because the times and progress in education demand them. All over the country, and in every college, large and magnificent laboratories are arising. Why? Because the educational world is running wild on a crazy hold with meat and bread. Living is made cheaper and life more comfortable. The chemist takes his budget of coal, retires to the laboratory of his shop, and from there he biddings springs the hundreds of tints and colors which we wear; most delicate perfumes, vanilla, medicines, and hundreds of compounds of practical use. Put lightning in the hands of the electrical engineer and progress and civilization follow.

Unless all signs fall, there is dawning a season of unprecedented development for the South. Factories of all kinds will spring up all over the country, as we find them in the East. These factories demand engineers, chemists, druggists, etc. We must supply the demand or others will do so. In proportion to the number of skilled mechanic, educated farmers, doctors, chemists, pharmacists, etc., we turn out of our laboratories, just in that proportion are the great pulse-beats of commerce and civilization quickened. What has been and should be done for the Scientific Department, should, must and will be done for the entire college.

A friend who occupies a professorship in one of the largest universities in the Union, asked me, last summer in Brooklyn, about my work, opportunities, etc. My answer could be summed up in this: poor facilities, poorer salary, a splendid backing, unbounded possibilities, and an institution of fifty years' standing.

Bro. Hackett, it seems to me that there is one lesson which some of our people must learn; that is, that there are greater institutions than Mississippi College. Last summer I met a good Baptist sister, out in the country, who was perfectly satisfied that Mississippi College is the Mecca, to which all the educational world is looking to-day. In vain I told her of Berlin with her 7500 students, Munich, Harvard, etc. That is a glorious feeling for our college, but it is just this feeling of satisfaction that will cause us to stagnate. But I can say sincerely and unreservedly, I do not believe there is a college in all this country, which has more, and greater possibilities than this. We need and must have the support of the denomination—I mean your money, and your boys, and your prayers.

There are many, I fear, who pray for us because it does not cost much. I am not a pessimist. Life is to me a ray of sunshine. So I say, you may or may not support the college as you wish, it will exist just the same; and twenty years hence we will have over 200 bright, working boys, but the reins will have slipped from our fingers, and we can't say where nor when. Other institutions will be placing their men in positions over ours, and we will wonder why.

There is another way you can help our laboratory. In hundreds of Baptist homes there are beautiful specimens of minerals, quartz, garnets, limestone, fossils, etc., collected in travels. Send them to us. They will be labeled and cared for. This College is the pride of the denomination; why not make it what it ought to be. Many have helped us. The collection by Prof. Sellers of Merger, was a splendid gift. Prof. Mabry of the State University, generously divided with me the collection he made in New York last summer; Mrs. Quince of Oxford, has sent two boxes of beautiful minerals and shells; Mrs. Dr. Whitfield has presented the magnificent library of her husband; recently Dr. Pace sent several beautiful specimens of marble from Tennessee. To all these friends and others we tender our sincere thanks.

Clinton, Miss., February, 1895.

MISSISSIPPI COLLEGE—DEPARTMENT OF CHEMISTRY.

J. W. PROVINE, PH. D., PROFESSOR.

DEAR RECORD:—It is always a pleasure to talk about one's own work, however tiresome it may be for others to listen. I flatter myself that there are those who would like to know what we are doing, our desires and our hopes. The name of Mississippi College carries with it into many homes throughout this and other States, pleasant associations, and messages of peace and good will; it is others, perhaps, disappointments, hopes and possibilities unrealized. As it is with every other college, so with this. It is our work to reduce the disappointments to a minimum, and to direct and inspire the powers and great latent energy of the young Baptist manhood of Mississippi.

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Clinton, Miss., February, 1895.

CHRONICLES.

J. A. D.

It is not surprising that our Roman Catholic friends hold fast to their doctrines. They are taught by precept, by example and by object lessons, and that from infancy. All dogmas must be accepted without question, and the claim to apostolic succession be recognized. This does not suit Baptists, who must go directly to the Word of God, and even when their teachers instruct, examine "the scriptures to see whether the things are so." History, outside of the Bible, is too uncertain, and the opinions of men too prejudiced to be trusted implicitly. Infallibility is no part of the belief; nor even modern sanctification.

In the New Testament there are letters and directions to various separate and distinct churches; but none to "the church." If any sect claim to be such, let it show its origin and unchangeableness from the pattern given by the apostles. No authority is conferred to make changes; but simply to carry out or execute commands. A church that does not conform to the "model," may be a Christian body, but it has no assurance of being a scriptural church. Interpolations, departures and additions can be traced along through the centuries by some that insist upon apostolic succession. The apostles "confirmed churches," not classes of individuals; they observed "the Lord's Supper," not personal communion. Hence Baptists follow their example.

Infant baptism evidently grew out of the belief that baptism is "essential to salvation," which is not Baptist doctrine. From the same cause, in fact, "sprinkling and pouring," which were introduced as substitutes in cases of seeming necessity. These innovations were long after the times of the apostles, who could have no successors. The Bible makes no mention of "sacraments," and teaches the "infallibility" of but one—that is Christ Jesus the Lord, whose sole representatives is the Holy Spirit, with ministers as his "ambassadors." Nothing is to "be added to," nor "taken away" from His Word. Even the church cannot "forgive sin" against God—it can only forgive offences against itself.

The Chronicler records these thoughts for the benefit of those who read his writings, but have not investigated their own doctrines. If his ideas and statements are wrong, he would like to be set right. He simply states his conclusions from the light of God's Word, and does not propose to cast reflections upon those who see differently. Being a Baptist from conviction, and not from opinions merely, he must, of necessity, press the teaching of that faith, and could wish that all our people were as consistent in this as our Roman Catholic friends. We contend earnestly for the first part of the great commission; but are sometimes negligent in the second—i. e., "teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world."

Among the things now attracting very great attention in our denomination—is the organization of our young people for Christian work. The importance of the matter is universally conceded; but the best way, and how is the question. There are differences of opinion, especially in the South; but they are narrowing down to a co-operative point. Conservative views favor

organization under the control of the church, and in connection with the various associations and conventions. Our Meridian pastors have been giving the matter much thought, and Dr. Bozeman was making out some plans when his health failed.

Here we pause. In the midst of his usefulness, our brother has been called from his labors; to his heavenly rest. A pastor beloved, faithful and true; the comforter of the distressed and the afflicted, and the friend of all who needed help—he will be missed, sadly missed. The whole community mourn, and the entire State will feel the loss. For over fifteen years he was pastor of the First Baptist church, and hesitated not to declare "the whole counsel of God." If he had an enemy it was unknown; if anyone ever uttered a harsh word against him, it never reached the ears of his friends. His life has been a benediction.

THE COLLEGE.

Of course you are pleased with the picture of the new Scientific Department of Mississippi College. Inside of the original is Prof. Provine's work-shop; one of the most complete arrangements for imparting instruction in scientific knowledge in connection with any institution of the kind. We are glad also to have such a full and suggestive article on the subject from the excellent professor himself with reference to his work.

This, brethren, is part of the work of improvement that our Bro. C. L. Lewis, the indomitable financial agent of the college is so tirelessly working for. Think of him while you are reading the article of Prof. Provine and begin at once to get ready to observe the fourth Sunday in March according to his request as Mississippi College Day.

What a great and good thing would be done if all of our pastors and churches would make such a special effort for the college on that day. The college is already ahead of its past history and is doing by far the best work of its existence. And all it needs to put it abreast of the noblest and best in the land is the improvements now going on in the scientific and other departments.

Brethren, now is the time to help. Let everyone lay to a ready hand as you can and our expectations will be gratefully fulfilled.



CORINTH.

DEAR BRETHREN OF MISSISSIPPI—After a short absence from you (since September last) I come back to my home State, a returned prodigal, saying: "I am no more worthy to be called thy son; make me as one of thy hired servants." And I trust you will kill the "fat calf" and send me at least a quarter, for I find that master, hard times, is still on the throne in Mississippi. And I hope you will send the "ring" at once, as I learn that more all of the prodigals (preachers) of the State have one, and I feel that I should and must be one of you! And so, brethren, send on your part of the beef and brass, and if I owe you any apology for returning to your midst, come to see us or write me and I will freely forgive you.

Like the good sister, who, approaching me with her heart full of something to say just after I had been called as pastor of her church, said: "Let me congratulate you upon your success." So I will say to you on my return: Let me congratulate you—(that you were in the midst of the world's war). A word about the saints at Corinth: As I told them as our first service, I feel that we have not been entire strangers to each other for these many years, as I was born and reared in Union county, on the main public road, one end of which leads to the postoffice and the other to my father's farm, and all this almost in sight of historic Corinth, yet I had never seen the place till I came in answer to their telegram. I have held only twelve services with these Pauline Corinthians—for I believe they are as PAULINE as any people I ever saw—but I feel that I have found out enough about them to express an opinion for you know a new preacher doesn't have to be in a place long to hear it all. And from what I hear and know (and more especially from what I don't hear and don't know) I feel that I am among God's own people, who are wide-awake to every good cause and are willing to defend the truth and suppress error at whatever cost. I have never been more kindly received by any people, and I pray the Lord to make me worthy of their confidence and hearty cooperation as their unworthy pastor.

OUR WORK.

Marvelous have been the results in some ways, especially in a financial way. Within the past few years they have built one of the finest churches that I have seen in the State, with a seating capacity of about 500. Our deacons (seven in number) are of the very best, and I don't believe there is a "contrary" or a "short-horned" one among them, at least I haven't found him out as yet.

Our Woman's Mission Society is in a live and active condition. They prove a power in the church. Our Willing Workers are well organized. They have contributed \$100 a year to the church building fund, besides other things. I believe the church here has more first-class, Christian young women and promising girls than any church of its size I ever knew.

We have just organized a Young People's Union, which had its first meeting last night (Sunday) just before preaching service, and we will soon organize our little folks, also a weekly young men's prayer-meeting.

We will have a meeting in the spring when the birds begin to sing. You must come to see us. Bro. Hackett and perhaps you can persuade (?) us to take THE RECORD—(Look out for us—Eds.).

And now, brethren, whether you welcome me back or not, I am here, and I want to say here is my hand to every good work, and my heart in every good cause. I am your servant; command me. Bro. Foster has already asked me to ride on his train to Washington, and I think I'll go, though I was never there and they tell me that it is a mighty big place (for Coxy's army and Baptist preachers).

You see what a long letter I have written with mine own hand—for you see my good wife isn't here to write for me nor to keep me from writing, as she says I am "too young" to have my name in the papers much. And for far she comes before I finish this volume, I will say (till I am of age).

Your Prodigious Son,
G. W. RILEY

OUR TEXAS LETTER.

The last thirty days have certainly given Texas such winter weather as Illinois and Indiana would not be ashamed of. It has been, during this time, almost continuously cold. A week ago, from six to ten inches of snow fell, some of which is yet on the ground. I came to Texas near fifteen years ago, and have never, I believe, seen as much snow here at one time, and never have seen it so long. The promise for a fine crop year is unusually good.

The people who came to Texas last year probably came here at the right time, as their hardest year will probably bring them a fine crop. There is an unusually large immigration to our State this year. Trains are reported "crowded with new comers."

I have lived in several different

States, but, all things considered, I have never seen the equal to Texas, especially for people that are poor, in moderate circumstances or just beginning in life. I would not, as a rule, advise aged persons to break up and come here to begin life anew. As a rule, I think they seriously mistake when they do so. But persons beginning life, or middle-aged persons who have not land where they are, for their children's welfare, certainly do well by coming here. There are many people here from Mississippi who are doing well. Run up to Memphis; there take the Iron Mountain and Texas Pacific route and come and see the country for yourself. It will bear inspection.

The hard times have so run the price of lands down that now is probably the best time to invest in Texas that will ever be seen. By writing to "Mr. Abrams, of the Texas Pacific Railroad Land Department, Dallas, Texas," you will receive, free, a vast amount of information—as a whole, reliable, concerning Texas.

Things in Texas are moving on. True, we have some fights among ourselves as Baptists. But then you know the Lord's people are Baptists, and that they are warring. Baptists belong to "The Church Militant." They have free fights with the world, the flesh and the devil, and for practice, free fights among themselves. Thus you see that Texas Baptists are not like some churches which, annually report to our associations, "We are at peace among ourselves," when the truth is, they have not sufficient life among them to have a "tussle" with each other.

Rev. J. M. Carroll, the past few years, our general missionary secretary, after a successful work, resigns on account of an afflicted and greatly suffering wife, who may never recover. The Lord give him sanctifying and sustaining grace for this hour of great need.

Rev. M. D. E. Hy, of Arkansas, who has been his successful assistant, succeeds him.

Brother King, the successor of Dr. Hackett—of THE RECORD—at San Antonio, seems to be succeeding well. Brother King is a talented and good man and deserves his success.

Brother Lucado resigns the care of the Second church at San Antonio. He is a most valuable preacher. Dr. Bailey, who recently left the pastorate of the Broadway church, at Fort Worth, is spoken of as his successor.

At last accounts no one has succeeded Dr. Bailey. Rev. T. R. Cable recently resigned at Chapel Hill, after a successful work, and has accepted the care of the Columbus church.

Brother Wilson leaves the Second church at Texarkana for Flemingsburg, Ky. He is a good man and has done an excellent work there.

Your correspondent is forty-six years of age. He began preaching when eighteen. After leaving the Seminary, in 1874, he entered the pastorate, since which time, until within the last six years, he has near all the time been pastor. The last six years he has been a general evangelist. Not, he hopes, a "modern Sam Jones wild-cat, sensational evangelist," but a New Testament, evangelist. During these six years, under his labors, a new church has been organized in one of our country sites, which is doing well; several Sunday Schools and prayer-meetings set on foot; many souls brought to Jesus, among whom are some who will be standard bearers for Christ; young ministers induced to seek an education; one parsonage built; some towns led to vote prohibition and other good done which the great record book keeps account of. He need not indulge in the common platitudes of saying, he feels himself an unworthy servant. But he does say, "I am crucified with Christ; nevertheless I live, yet not I, but Christ liveth in me; and the life I now live I live by the faith of the Son of God, who loved me and who gave himself for me."

Your correspondent is the author of "Old Testament Ethics Vindicated"—a volume of near 300 pages, which has received highest praise by such men as Dr. Broadus, J. A. Darner, another of the persons of Christ, of Berlin University, Germany.

Your correspondent's book, "Gospel in Water or Campbellism," which this paper so highly recommended, a volume of 820 pages. Such scholars as Dr. Broadus pronounce the book on Campbellism.

Your correspondent's book, "The Origin and Nature of the Devil," a volume of 175 pages, is equally recommended and soon to be called for in its second edition. His book on Baptist History, entitled, "Church Perpetuity," a volume of over 500 pages, is spoken of by such scholars as Dr. Broadus, Vedder, Murphy, your own J. T. Christian, now of Louisville, and Hackett, as the ablest defense of Baptist succession ever published. It was published last July and the third thousand are soon to be called for. The price of the first named book is \$1.50, of the second and fourth \$2.00, of the third, 90 cents. Your correspondent will be pleased to mail free, to anyone interested who will drop him a card, a pamphlet containing rather a full description of his book on Baptist succession or of testimonials from English, Irish and American scholars—many of whom are college and Theological professors. Send for this pamphlet, by which you may see that no book on succession has ever received so much praise as this one. It contains a kind and complete answer to our dear brother, Dr. Whitall's attempt to revive the old Roger Williams' fable, of being the first Baptist church in America.

If some prominent Mississippi churches and pastors desire, your correspondent would not mind running over, getting acquainted with them and helping them in a meeting or meetings before spring and summer. He is not willing to go that far to help a church off the railroad.

Your correspondent is just finishing writing a book on "Final Preservation and Perseverance of Saints." It gives both the divine and the human side of the subject; develops the argument out of the Covenant of Redemption, carefully examines the arguments from the falling from grace side. It combines the Theological, the exegetical, the polemical and the devotional. The polemical is so sweetened by the devotional that the book will not repel opponents. Many new thoughts it is sure from the Hebrew and Greek of the many texts which to the learned and the unlearned. It is a very different book, in many respects, from anything on the subject. As soon as your correspondent has received sufficient subscribers to pay for getting it into type, who promise to remit him 75 cents when notified that he has published it. He wants no money now—only names and addresses, plainly written. To all paid subscribers it will be sent as soon as it is prepared.

In preparing the last named book, your correspondent has had Butman's Grammar of New Testament Greek, with Winers' before him. Though he has used Winers' the last 25 years, he has never before used Butman's.

Winers' is the best there is. But Butman's is a very desirable help. Those having Thayer's New Testament Lexicon—now the standard—should have both the Grammars at hand. Good Lexicons and Grammars are of much greater value to one with a fair knowledge of Greek than are any commentaries. With their aid you drink at the fountain. Send to Warren F. Draper, Andover, Mass., for the best terms for these Grammars, and take my advice and get them.

W. A. JARREL,
Dallas, Tex., Feb. 5.

CHURCH FINANCES AND THE HARD TIMES.

NUMBER TWO.

When I wrote the first article upon this subject, I did not expect to go into a discussion of the proposed remedy for these hard times, unless it seemed to awaken some interest among the brethren of the State. But I have been asked to discuss the subject, and have agreed to do so, although the introductory article should have been a very different one for others to follow.

I spoke of the tithe as a scriptural plan of giving, and showed, on what I believe, was a very low estimate of the average income, how it would swell our contributions to thousands and tens of thousands of dollars more than we now give.

Some have adopted the tithe system of giving simply because they think it a pretty good way to give regularly and systematically, while not incumbent upon them. Here were many stumble. If we were living under the old dispensation, then there could be no question as to our obligation to God to pay into His treasury one-tenth of our income, and too, from the first fruits, instead of what is left after we get through paying our debts. But we are free from the law as a rule of life. We are free from the requirements of the law as a means of salvation. But has not "Do and Live" been changed into "Live and Do"? The old dispensation began with service and ended with salvation. The new begins with salvation and ends with service.

Again, while the Savior did lay down different rules for us to follow in our contact with men, different principles to guide us, so far as our relationship to each other is concerned (or rather he laid bare the foundation upon which the law was builded); did he make any change whatever, so far as our obligations to God are concerned?

Men change, and therefore our rule of life as regards them will change. But God never changes; and men have occupied the same relationship to him ever since the transgression in the Garden of Eden. This being true, and I know of nothing that contradicts it, then we are under the same obligation as the Israelites were in this particular. Suppose the New Testament did make void the Old? The principles which we acknowledge in everything else would force us to pay more than one-tenth. We agree that the gospel goes beyond the law; that it expands rather than retracts; that it enlarges rather than makes perfect, complete.

Evil is in the world in many of the flesh which are these: "Adultery, fornication, uncleanness, lawlessness, idolatry, witchcraft, hatred, variance, emulations, envyings, murders, drunkenness, revellings and such like." Gal. V. 19-21. Of course it is not expected that members of the household of faith would join themselves to these things or in any sense participate in them, and yet some of these things are manifest in the churches. It is not an uncommon thing to find, in greater or less de-

grees, of the spirit of idolatry, of hatred, of variance, of strife, of emulation, of revellings, of drunkenness, and of such things. These things ought not so to be. The text teaches us to shun such things. It points us to both sides of the Christian life—the positive and the negative—the holding on to the good, the leaving off of the bad. "Prove all things." It would have us put everything to the test, so that when the good is manifest, cleave to it, and when the doctrine is advanced, that cannot be sustained by the scriptures, it must have no endorsement by the church. If a practice of questioning the church or by any of its members, it is to be referred to the Word of the Lord, and if no testimony is found in favor of such practice, it must have no countenance at all among the people of God. No matter what age of the churches, put it to the test. The Bible is the standard. If good, hold it fast, but if evil, cast it out.

There is sufficient latitude in the text to arrange several forms of tithing to appear in the churches of to-day. These may be arranged, have the sanction of the churches; they are, nevertheless, pernicious in their tendencies, and the responsibility of perpetrating them is laid upon the churches. The time allotted to this service is sufficient for the consideration of only one of these evils, viz:

CHURCH ENTERTAINMENTS.

It may be proper to say just here that this subject is not chosen because of any special pertinence to this church, for I do not feel called upon to combat any innovation of this sort among you. But the evil is abroad in the land, and as nothing is so contagious as sin, it seems well to set upon the principle that an ounce of prevention is worth a pound of cure. I therefore speak to you to-day from the subject named.

The inquiry, no doubt, that first arises is:

WHAT IS MEANT BY CHURCH ENTERTAINMENTS?

The answer is a simple one. Any amusement, performance or unsupervised method introduced into a church, Sunday School, Christian home or community for the alleged purpose of pleasing the children, of increasing the religious interest and of raising money for any department of church work. They are gotten up under a variety of names, such as "Sunday School Concerts," "Religious Fairs," "Church Festivals," "Ice Cream Suppers," "Popcorn and Ecclesiastical Entertainments." The purpose of these is better understood by calling your attention to some extracts taken from posters, and from secular and religious newspapers.

You have doubtless seen or heard something like the following: (I withhold dates, names and places.)

"The Members of—Church of this city gave a brilliant entertainment at the palatial residence of Mrs.—last night in the observance of All Hallowsen. About one hundred and fifty guests were present and the program arranged for the evening was very interesting and successful. Consultation with the Dolphie oracles, ducking apples, fortune-telling, blowing out candles, wedding ring and many other games were indulged in. Quite a sum was realized for the benefit of the church." You see this entertainment was gotten up in the name of a church. The observance of heathen rites and superstitions was a prominent feature, and all this to raise money for the Kingdom of Christ! Take another: "A lecture not strictly religious, but side-splitting with fun, to be delivered at Baptist church on—date 8 p. m. Admission twenty-five cents. Proceeds to be applied to the purchase of a church lot." Satan smiles and says: "Capital—a fine beginning for laying the foundation of gospel truth—of means for erecting the building to be raised after the same manner. I shall have a title to the property before the dedication prayer is offered."

Here is an extract in which such entertainments are pictured true to life:

"The Presbyterian church wanted means to finish paying for their new bell, so the ladies of that congregation gave an old settler's tea party on Wednesday evening, in which everything was to be as old-fashioned as the handle on a jug and they wanted everybody to come and pay a quarter ahead for their supper and get more than a dollar's worth of fun thrown in."

The Methodists had gotten behind on the preacher's wages on account of some members moving away who had been tolerably good to pay quarterly and so their women were going to try and get ahead of the Presbyterians by giving a concert on Tuesday night, in which singing would be sung and pieces spoke and fiddles added, and whistling whistled, by Julia Ann Dooley. And the Baptist people were trying to pay for some carpet and a new settee which had been put in the pulpit. Most of the people that could be depended on to be cheerful givers at such times having either died or moved away, their women folks had come forward and said they were willing

to stow and to try, to bake and to in the meshes of worldliness may have a name that it lives but it is dead. Beware of those steps that have not the sanction of the Holy Spirit.

This leads to the remark, in the next place, that these entertainments are contrary to the New Testament teaching. Search the New Testament through its historical epistolary and prophetic writings and you will not find a single statement or inference that remotely suggests a modern church entertainment, except "It be the reference in 1 Cor. 10:7: 'Neither be ye idolaters, as were some of them, as it is written: The people sat down to eat and drink, and rose up to play.' A warning against being like Aaron's calf worshippers. On the contrary there is much in the New Testament against such, both by implication and by direct statement. Read Romans 12:2. 'And be not conformed to this world, but be ye transformed by the renewing of your mind that ye may prove what is good and acceptable and perfect will of God.' Also 2 Cor. 6:14: 'For what fellowship hath righteousness with unrighteousness, and what communion hath light with darkness? And have no fellowship with the unfruitful works of darkness, but rather reprove them.' Now take with these Phil. 4:11, and apply its precepts. I quote it, emphasizing the key words:

"A grand church festival" at Court House Square, Thursday evening. Ice cream and strawberries in abundance. A fine cake sold by paid votes for the handsome young lady in the county—another cake to be raffled. The best of music interspersed; proceeds applied to the purchase of a church organ. Everybody invited to come, come, come. At the conclusion of the festival, a grand masked ball at town hall. Well, I exclaim, O more! O more! Where is the primitive simplicity of the church when such clap-trap, unscriptural and satanic methods are resorted to in the name of religion?

In some places the expenses of raising money for the cause of Christ. One of these methods is after this fashion: A large doll, costing perhaps one dollar, is nicely dressed and to the dress is attached a number of cards, each marked with a certain number; these one or two hundred small dolls, costing three or four cents each are numbered promiscuously. These are hidden in the park, lawn, or grove, wherever the entertainment is held and each child that is willing to take a chance at finding a doll whose number corresponds to a given number on the large doll pays ten cents for the chance. He may or may not find the required number and in the excitement is influenced to take another chance. So the work goes on entertaining the children by developing gambling propensities and all, too, in the name of Christianity. Is there any wonder that the old gospel is losing its power for good over the young people?

Now let it be understood that I fully appreciate the fact that children are not grown-up people, and that young people have not the sobriety and gravity of octogenarians and therefore I am not opposed to children and young people and old people to having pleasant, joyous occasions, neither is the religion of our Saviour opposed to it. I believe they are often neglected in this particular. It would afford me great pleasure to contribute to their enjoyment. They are welcome to our home and when they come we hope to make it pleasant for them. There are amusements entirely harmless, that could be indulged in for pass-time two or three hours on these long, winter evenings. If Christian parents would take the pains to have a pleasant evening occasionally in their respective neighborhoods, for the children, we should have better social and moral qualities developed in our young people. Of course nothing should be indulged in that would not meet the approval of the most refined and cultured Christian taste and have it distinctly understood that this is not given in the name of the church, nor by way of raising money for the cause of Christ. We come now to consider a second question:

WHY REGARD THESE ENTERTAINMENTS AS A PERNICIOUS EVIL?

If mark, first, that an apparently harmless step is often the prelude to evil. It is insisted that some of these entertainments are without the objectionable features mentioned, that they are pure in tone and elevating in sentiment. This may be true, according to the worldly standard. The world has a very high standard for the refined and upright; it ignores the true motive for all this. Men should be all that is pure and true, good and noble, because they love God and will live to His glory, and not because they love themselves and glory in their personal vanity. Then again, the world is so constituted that it is only a step, and sometimes a very short one, from an innocent to a sinful amusement. You have heard, no doubt, of the ship that went to pieces upon the rocks with great loss of life and of cargo, simply because the carpenter innocently drove a steel nail too near the compass which, by the least degree, deflected the needle from its proper position, and the captain, running by this deviation, unconscious of the error, brought his ship upon the rocks. The innovations that appear in the churches to-day come by a small step at first away from the divine law. Did you ever think what one step in the wrong direction means? It is equal to a loss of four steps from the right way, for it takes two steps to place you at the point of departure, and one step of strength, incurred by such departure, is equal to two steps back. It is easy to take short-cuts with out consequences and go wrong, especially when the lamp of God's Word is not lighting our path. The harmless appearance of some things is but the invention of Satan to decoy us into sin. The spider's parlor was attractive and so was never found by the silly fly. A church entangled

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In some places the expenses of raising money for the cause of Christ. One of these methods is after this fashion: A large doll, costing perhaps one dollar, is nicely dressed and to the dress is attached a number of cards, each marked with a certain number; these one or two hundred small dolls, costing three or four cents each are numbered promiscuously. These are hidden in the park, lawn, or grove, wherever the entertainment is held and each child that is willing to take a chance at finding a doll whose number corresponds to a given number on the large doll pays ten cents for the chance. He may or may not find the required number and in the excitement is influenced to take another chance. So the work goes on entertaining the children by developing gambling propensities and all, too, in the name of Christianity. Is there any wonder that the old gospel is losing its power for good over the young people?

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"A grand church festival" at Court House Square, Thursday evening. Ice cream and strawberries in abundance. A fine cake sold by paid votes for the handsome young lady in the county—another cake to be raffled. The best of music interspersed; proceeds applied to the purchase of a church organ. Everybody invited to come, come, come. At the conclusion of the festival, a grand masked ball at town hall. Well, I exclaim, O more! O more! Where is the primitive simplicity of the church when such clap-trap, unscriptural and satanic methods are resorted to in the name of religion?

In some places the expenses of raising money for the cause of Christ. One of these methods is after this fashion: A large doll, costing perhaps one dollar, is nicely dressed and to the dress is attached a number of cards, each marked with a certain number; these one or two hundred small dolls, costing three or four cents each are numbered promiscuously. These are hidden in the park, lawn, or grove, wherever the entertainment is held and each child that is willing to take a chance at finding a doll whose number corresponds to a given number on the large doll pays ten cents for the chance. He may or may not find the required number and in the excitement is influenced to take another chance. So the work goes on entertaining the children by developing gambling propensities and all, too, in the name of Christianity. Is there any wonder that the old gospel is losing its power for good over the young people?

Now let it be understood that I fully appreciate the fact that children are not grown-up people, and that young people have not the sobriety and gravity of octogenarians and therefore I am not opposed to children and young people and old people to having pleasant, joyous occasions, neither is the religion of our Saviour opposed to it. I believe they are often neglected in this particular. It would afford me great pleasure to contribute to their enjoyment. They are welcome to our home and when they come we hope to make it pleasant for them. There are amusements entirely harmless, that could be indulged in for pass-time two or three hours on these long, winter evenings. If Christian parents would take the pains to have a pleasant evening occasionally in their respective neighborhoods, for the children, we should have better social and moral qualities developed in our young people. Of course nothing should be indulged in that would not meet the approval of the most refined and cultured Christian taste and have it distinctly understood that this is not given in the name of the church, nor by way of raising money for the cause of Christ. We come now to consider a second question:

WHY REGARD THESE ENTERTAINMENTS AS A PERNICIOUS EVIL?

If mark, first, that an apparently harmless step is often the prelude to evil. It is insisted that some of these entertainments are without the objectionable features mentioned, that they are pure in tone and elevating in sentiment. This may be true, according to the worldly standard. The world has a very high standard for the refined and upright; it ignores the true motive for all this. Men should be all that is pure and true, good and noble, because they love God and will live to His glory, and not because they love themselves and glory in their personal vanity. Then again, the world is so constituted that it is only a step, and sometimes a very short one, from an innocent to a sinful amusement. You have heard, no doubt, of the ship that went to pieces upon the rocks with great loss of life and of cargo, simply because the carpenter innocently drove a steel nail too near the compass which, by the least degree, deflected the needle from its proper position, and the captain, running by this deviation, unconscious of the error, brought his ship upon the rocks. The innovations that appear in the churches to-day come by a small step at first away from the divine law. Did you ever think what one step in the wrong direction means? It is equal to a loss of four steps from the right way, for it takes two steps to place you at the point of departure, and one step of strength, incurred by such departure, is equal to two steps back. It is easy to take short-cuts with out consequences and go wrong, especially when the lamp of God's Word is not lighting our path. The harmless appearance of some things is but the invention of Satan to decoy us into sin. The spider's parlor was attractive and so was never found by the silly fly. A church entangled

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ANNOUNCEMENTS.

G. L. Donald, of Clarke county, is a candidate for Railroad Commissioner, Second District, subject to the action of the Democratic party, would be glad to have your support.

FOR ASSESSOR.

We take pleasure in announcing the name of Mr. T. G. L. Keene, the present very efficient incumbent, for re-election to the office of Tax Assessor of Lauderdale county, subject to the action of the Democratic party.

FOR CIRCUIT CLERK.

We are authorized to announce W. D. C. Ceron, a candidate for re-election to the office of Clerk of the Circuit Court of Lauderdale county, subject to the action of the Democratic party.

FOR THE LEGISLATURE.

We are authorized to announce A. J. Russell, a candidate for the legislature, from the city of Meridian, Lauderdale County, subject to the action of the Democratic party.

FOR CHANCERY CLERK.

The Record is authorized to announce B. V. White, a candidate for re-election to the office of Chancery Clerk of Lauderdale county, subject to the action of the Democratic party.

A WORD OF COMMENDATION.

Through the kindness of the author, I have had the pleasure of reading the tract, "Baptism—A Sermon." By Rev. W. E. Berry, Blue Mountain, Miss. I do not know that I ever read anything on the subject of baptism, in so small a compass, that pleased me more. Counting the introductory and analysis pages, there are only twenty-eight in all.

The beautiful spirit of love and loyalty that characterizes all its pages breathes in the first note of introduction. The analysis of the subject is striking in its originality and simplicity. The treatment is clear, cogent and convincing, suited alike to the plain English scholar and to the man of letters.

I bespeak for the tract a wide reading. I shall request our Sunday School to provide a number of copies for the classes, not only that each pupil may read the tract, but that the analysis may be committed and recited. The printing, by the Baptist Layman is well done. Price of tract ten cents.

I. H. ANDING.

Crystal Springs, Miss.

MISSISSIPPI COLLEGE DAY.

Will the brethren who read our notice of College Day in last week's paper, please be kind enough to call the attention of others to it? Read what Dr. Hackett said about it, and do not fail to see what the Field Glass man says for it.

Write to me and make suggestions as to how we can make the College Day a success. I shall be thankful to receive suggestions from anyone. Many have already done this, but I wish to hear from others. I shall write the report to the churches next week. Now I ask every pastor in the State to please write me a card at once and tell me how many of the reports on the college, and Christian education he can, and will try to use in his pastorate. The pastors of the State can easily make the day a grand success. Then why not do so? It will surely be a great thing for Mississippi Baptists. Please do not forget that the 4th Sabbath in March is the day. Churches that cannot observe that day can have it later, but let us have an effort all along the line.

What some brethren say:

"I like your plan much and am ready to co-operate."—Prof. B. G. LOWREY.

"Your suggestion to have College Day, I think, is a good one and is well worth the effort to carry it out."—I. N. ELLIS.

"I think the plan a good one and I would push it to the fullest extent."—T. WARDLEW.

"I think your suggestion to have a day for Mississippi College a good one. I will do all I can for you in our church."—E. H. GREEN.

"A capital plan indeed. You may count on us."—W. P. PRICE.

"I approve your proposition to make the 4th Sabbath in March Mississippi College Day. I will do all I can in the matter."—P. H. LOWREY.

These are not all, but enough for this week. No one seen or heard from yet has discouraged the undertaking. I will make a report through the papers of what every pastor does for this in his pastorate, and give the amount received from each church. Now, I ask all who read this to pray for the success of College Day.

CHAR. L. LEWIS.

Agent Mississippi College.

SHERIFF'S SALE.

J. Marks & Co. Execution \$1038.20

I. M. Shulbier & Co. et al Total \$1038.20

By virtue of the above stated execution to me directed by W. D. Cameron, Clerk of the Circuit Court of Lauderdale County and State of Mississippi, I will,

ON MONDAY, 4TH DAY OF MARCH,

1895, at the court house in the city of Meridian, within legal hours, expose to sale at public outcry to the highest bidder for cash the following described real estate, to-wit: Lot 4 and the south 1/2 of lot 1, and of lot 2 of Range 12 of the city of Meridian, Lauderdale County, Mississippi, which has been levied upon by me as the property of J. H. Jacobson, and will be sold to satisfy the above stated execution and all cost.

February 1895.

W. C. Moore, Sheriff.

By Geo. F. Brown, D. S.

JANUARY RECEIPTS OF CONVENTION BOARD.

FOREIGN MISSIONS.

Mrs M E Broadus	\$10.00
Long Creek	4.35
Chester	2.05
Pascagoula Sunday School	7.10
Misses Hall	1.50
Scott County Association	1.00
Starkville Y P U	5.25
Cherry Creek	36.55
W W Bolla	10.00
Fellowship	3.35
Monticello	8.00
Zion Association	1.50
Handsboro	2.35
Biloxi	2.40
Columbia W M S	2.50
Mrs J P Seabrook	1.50
Sunbeams, Clinton, (China)	2.75
Sunbeams, West Point	10.75
Jerusalem	4.15
Damascus	7.25
Palestine	2.00
Prince Sunbeams, (China)	6.00
Pilgrims Rest	5.10

HOME MISSIONS.

Mrs M L Borders	10.00
Pascagoula Sunday School	1.25
Plattsburg	2.35
Scott County Association	4.20
Philadelphia	1.35
Zion Association	1.35
A friend	5.00
W M S, West Point	2.00
Palestine	1.00

STATE MISSIONS.

Mrs M E Borders	5.00
Columbus Association	145.65
Mt. Olivet	1.50
J A Scarborough	10.00
L E Hall	30.85
Scranton Sunbeams	5.00
Hays Creek	3.20
Meridian, Highlands, W M S	2.60
Cherry Creek	2.50
Philadelphia	2.05
Zion Association	3.35
Dr S F Young	3.00
Grands First church	33.30
West Point	15.00
Hebron	10.75
Jackson	43.50
W M S, West Point	4.10
Osyka	3.75

SUNDAY SCHOOLS.

S S B'd S Convention	75.60
Mrs Dr Gordon	25
J J Spurlock	75
East Fork	2.50
Brookhaven	5.00
Literature	1.24
M R Apples	1.00
W J Frazier	1.00
Smyrna	1.00
Pickens	55
Gillsburg	2.00

GENERAL FUND.

Vicksburg	51.00
Macedonia	5.00
Zion Association	4.75

COLLEGE.

Pleasant Ridge	2.50
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SUBSTITUTION.

Winona	14.00
Mrs Annie Porter	2.75
Yazoo City W M S	2.50
Mrs M B Borders	5.00
Ellisville	9.85
Sandersville	2.75
Eastabuchie	3.55
Mrs M V Miller	1.20
J E Thomas	1.00
Salem	1.45
Lockard	1.75
Misses Hall	1.65
Hermantown S S	1.65
Wesson	11.00
Joshua Thompson	2.00
Starkville	9.75
Peach Creek Sunbeams	2.25
Cherry Creek Sunbeams	3.00
Biloxi	1.60
Handsboro	4.20
Handsboro Sunbeams	83
Handsboro W M S	2.70
Mrs W A Moore	1.00
Crystal Springs	12.00
McComb City	12.20
Gillsburg	2.00

MINISTERIAL EDUCATION.

Ellisville	9.80
Sandersville	2.75
Kastabuchie	3.55
Magees Creek	3.40
Forest	4.00
Shuquak	18.85
Shuquak S S	12.61
Shuquak W M S	6.00
Handsboro	4.20
Handsboro W M S	2.70
Handsboro Sunbeams	83
Biloxi	1.60
Waynesboro	1.25
Greenwood	10.00
Marland	5.00

ANNOUNCEMENT.

We have closed out the retail department of the Baptist Book Concern, in order to meet the demands of our growing Publishing and Order Department. Our arrangements with publishers and jobbers will enable us to supply books to our patrons even cheaper than heretofore. We can afford to sell at less profit, because our expenses will be much less. Sincerely,

W. P. HARVEY,

President Baptist Book Concern,

Louisville, Ky.

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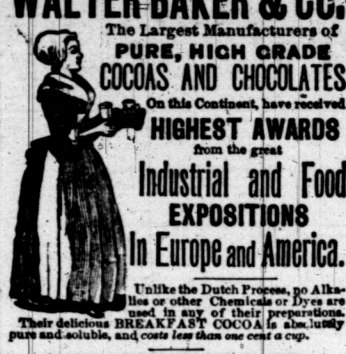
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WALTER BAKER & CO.



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LITERARY NOTES.

Dr. Parkhurst's first article to women in The Ladies' Home Journal has proved so popular that the entire huge edition of the February issue of the magazine was exhausted within ten days, and a second edition of 45,000 copies has been printed.

(O—O)

Lady Aberdeen tried a novel solution of the ever-vexing servant problem in her home in Scotland and Canada, and in the April number of The Ladies' Home Journal, she will, in an article, explain the method she adopted.

(O—O)

Cameron in this paper for re-election to the office of Circuit Clerk of Lauderdale county. Mr. Cameron has met all of the responsibilities of the office so fully and courteously that he deserves re-election. Besides, he is a public-spirited citizen, ready to help on every good cause that is for the true interests of the people.

BLIZZARD DAMAGES.

THE WORST WEATHER IN MANY YEARS FOR CATARRH, COLDS, LA GRIPPE, ETC.

Chronic catarrh is the everywhere-present, unavoidable result of the present winter. As the skin covers the outside of the human body, so the mucous membrane lines the inside of the body. Every vital organ, every delicate passage, every duct and vessel is lined with soft, velvety, mucous membrane. This membrane is composed, mainly, of a finely woven network of very small blood vessels. These blood vessels, when healthy, are very elastic, which regulates the flow of blood through them. When diseased the vessels lose their elasticity and become clogged up with stagnant blood. This disease is known as chronic catarrh. Almost everybody is affected more or less with it. These delicate membranes are so exposed to sudden changes of climate that few people indeed escape wholly. Catarrh may be located in the eyes, nose, throat, ears, bronchial tubes, lungs, stomach, kidneys, bladder, or pelvic organs. Wherever it is located it will produce symptoms peculiar to the place.

Very soon after commencing to take Pe-ru-na the blood vessels of the mucous membranes begin to regain their elasticity. As soon as the vessels are restored to their normal vigor the catarrh is cured. This is exactly what Pe-ru-na will do: it removes the cause of catarrh by restoring the strength of these vessels. Pe-ru-na never fails when used faithfully. Every winter adds thousands to the list of victims of chronic catarrh. Pe-ru-na is both a preventive and a cure. A dose before each meal will absolutely prevent catarrh, and should be taken by everyone in inclement weather.

A treatise on chronic catarrh, coughs, colds, la grippe and consumption sent free by The Pe-ru-na Drug Manufacturing Company, of Columbus, Ohio.

For free book on cancer, address Dr. Hartman, Columbus, Ohio.

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